

Three Nominated For Woodrow Wilson National Fellowship

Torah Activities Committee Master Plan Lights Twenty-Story Fluorescent Menorah

By FAYE GREENFIELD

It was the eve of December 7th, the middle of Mid-terms with paper deadlines looming ominously before us. We were tired, pressured, and a little depressed. It was also the first night of Chanukah, but, except for rumors of threatened incendiary activity, the dorm was quiet (well—relatively).

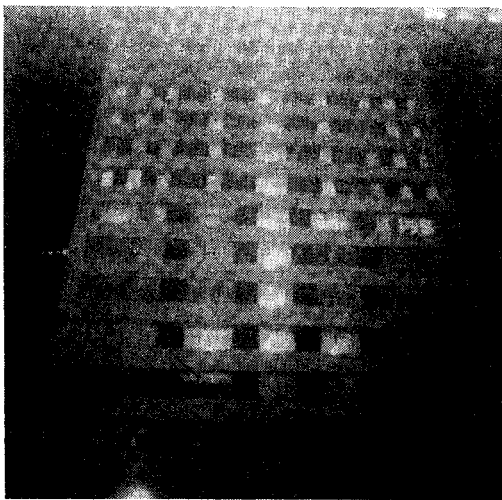
We were seriously conquering the world of science in the second floor lounge when suddenly at 9:15 P.M.—Blackout... Our mind wandered back a year or so until we remembered the master plan—T.A.C.'s plot to "pirsum hanes," publicize the miracle, by lighting up a twenty-story electric menorah which would illuminate all of 34th Street.

We panted up to our room (because the lights were on there) to settle down to work without further interruptions. Until we noticed the slowly growing exodus of Stern girls through a wilderness of cars, trucks, and buses to the sidewalk opposite the dorm.

And heard the voices singing louder and louder and blending into one—one nation—happiness—to stop time—to praise G-d for a Miracle...

A Miracle... We threw coats over our assorted night barb and descended to the street blindly (no contacts). But then we turned to the awesome lights and saw. And then faces became familiar. And we began to dance faster and faster and sing; and we weren't tired at all.

For information on a one-year program at Hebrew University open to anyone having finished 2 years of college, contact Rosalie Landenstein 7E, or write to American Friends of Hebrew University, 11 East 69th Street, New York 10021.



EIGHT-FLOOR MENORAH at Stern engineered by Ruth Radzinski, '69, Shana Kellner, '70, and Meira Katz, '69. Cooperation from rooms which faced 34th Street made it possible for the dorm girls to celebrate Chanukah in a special way.

Vogel Heralds Scholars Dean's List Boast 33

Dr. Vogel has announced that 33 students have attained the level of the Dean's List for scholastic achievement for the academic year 1965-1966. Requirements for the honor of Dean's List include a 3.4 cumulative index and no failing grades during the year.

The following students received this honor:

Sophomore Class: Brenda Bornstein, Toby Brandriss, Toby Fogel, Ginny Haberkorn, Adeline Langsner, Rochelle Majer, Beverly Moskowitz, Helen Saltman, Josephine

Sebrow.

Junior Class: Sheila Belove, Elga Feuer, Carol Fisch, Miriam Goldschmidt, Ellen Gordon, Rose Green, Faye Greenfield, Michele Kagan, Miriam Levy, Joan Salts, Edna Stone, Paula Stotland, Rebecca Ullman.

Senior Class: Janice Greenfarb, Aviva Kammetzky, Esther Koenig, Penina Krumbein, Zipora Meier, Naomi Meyer, Tirzah Rosenfeld, Geraldine Smulevitz, Rochelle Sperling, Rachel Vitsek, Gloria Wiederkehr.

Meyer, Pollack and Sperling Aim For Academic Honors

French, Hebrew Studies, and Sociology are the respective fields of study of this year's Woodrow Wilson nominees, Naomi Meyer, Gloria Wiederkehr Pollack, and Rochel Sperling.

The Woodrow Wilson National Fellowship Foundation annually awards fellowships to prospective first-year graduate students who are interested in college teaching.

Chosen from about 11,000 candidates, 1,000 students receive fellowships and 1,500 receive honorable mention. Each candidate is nominated by a faculty member in the U.S. or Canada.

A Fellow is fully supported for one academic year at a U.S. or Canadian graduate school through funds granted by the Ford Foundation. Under exceptional circumstances a fellowship may be held at a foreign university.

Naomi Meyer has already studied French Literature at a foreign university, at the Sorbonne, this past summer. "Fantastic" is the word she uses when talking of her 6-week experience in Paris.

In addition to language courses, she studied 17th century French Literature under Antoine Adam, a noted scholar of this period.

Naomi felt that the average Frenchman's awareness and interest in his country's literature and theatre was greater than that of the average American.

She found the people friendly and hospitable, but added that her ability to speak French facilitated these friendships.

Naomi graduated Thomas Jefferson High in Brooklyn. She developed her interest in French there, and won the Award of the American Association of Teachers of French. She also graduated Marshalliah Hebrew High School of Greater New York.

A Dean's List student for her Freshman and Junior years, Naomi is now Editor-in-Chief of the

year book, Kochaviah, and Senior Editor of the "Observer." As a Junior, she was chairman of the Kashrut committee of TAC, and co-news editor of this newspaper.

"Travel," answered Naomi with a quick smile when asked about her hobbies and outside interests.

"Even since my trip to Europe and Israel this summer, I would like to call it a hobby."

She also likes to swim and read, and has a stamp collection which has increased since her trip.

Gloria Wiederkehr Pollack is also a French major, but has been nominated for a Wilson Fellowship in Hebrew Studies.

A candidate for the B.R.E., Gloria has always wanted to teach in this field. She received the Award for excellence in all Hebrew Studies from Manhattan Central High in addition to the Award for Excellence in French.

"A person is a product of his sociological and historical heritage," Gloria remarked. "This field represents self knowledge and introspection. One identifies with the literature and history of his people."

Gloria is most interested in the works of philosophy, poetry and philology of the Middle Ages. Hebrew and the Cognate languages, such as Arabic and Aramaic, are especially needed for advanced research in certain fields.

The writings of the Saadya Gaon and the Kuzari of Yehuda Ha Levi, for example, are originally written in Arabic. Gloria has always been a Dean's List student and besides her studies, is kept busy keeping her home.

Rochel Sperling is also interested in the sociological needs of people, but intends to specialize in research in alcoholism in addition to teaching. She was nominated for a Wilson Fellowship in sociology.

(Continued on page 5)

"In my Freshman year, I did a

Two Scientific Viewpoints Synthesis: A Jew's Duty—Realizing One's Potential

This is the second in a series of discussions and interviews on the theme of synthesis with persons whose lives exemplify the University's ideals. In this issue, Dr. Alvin Radkowsky of the Office of Naval Reactors of the Atomic Energy Commission, and his wife, Annette, an accomplished chemist, discuss the potentiality of the Jewish intellectual in current society.

By CHIA RAMRAS

HOW is one supposed to talk to a scientist? I was nervous, thinking that Shakespeare and D. H. Lawrence would not come to my aid in the world of neutrons and atomic reactors. But I was shocked—quite pleasantly—when my interview assignment with Dr. Alvin Radkowsky, Chief Scientist of the Office of Naval Reactors of the Atomic Energy Commission, and his wife, who is completing her Ph.D. in physical organic chemistry, turned out to be a pleasant conversational experience.

Dr. Radkowsky, an imposing figure with an "I don't care what I say or appear to be" attitude and drawl, and his charming wife, in-

vited me into their Silver Spring, Md. apartment and put me at ease immediately by having tea as we sat around the dining room table to discuss the problem of synthesis.

This couple exemplified my conception of the Torah and Maada (Continued on page 5)

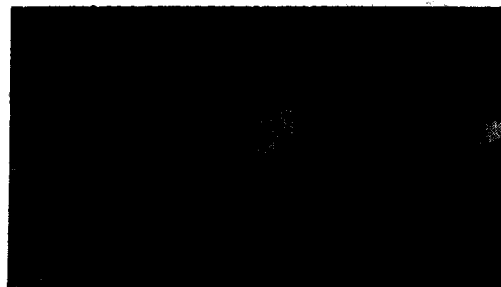
Beit Olot Letter Extends Greetings Help Lends Institution Moral Support

[Ed. note: The following letter comes from Beit Olot, "our charity" in Israel.]

Dear Students of Stern College; Shalom Uvrocha. We hope that our letter finds all of you progressing satisfactorily in your studies. As our good friends, we wanted to keep you posted on the latest progress here at Beth Olot.

This semester we have admitted a number of girls who found our home a desperately needed refuge. Most of these girls come from very depressing backgrounds and use our institution as a transition into our modern developed society.

It was amazing how fast these girls quickly adjusted to their new surroundings and tried to receive as much benefit from their



Ashkenasic Chief Rabbi of Israel, Rav Unterman, officiates at Beit Olot wedding ceremony.

new environment as they could possibly obtain.

The older girls who come from

similar backgrounds give these new souls as much assistance and (Continued on page 4)

Glow of Chanukah Lights

Chanukah, we are told, commemorates the triumph of a small group of determined Jews over the overwhelming persecution of the Greeks. Our ancestors fought to preserve their religion and its observances.

Stern College, we are told, was founded to teach and uphold those same religious practices. And yet, on the anniversary of a historic fight for religious freedom we find ourselves once again religiously oppressed.

The language is strong . . . but the situation warrants it. Why a religious women's college (which emphasizes that its classes have a mean average of 87%) refuses to allow the lighting of candles in rooms of even the tightest security is beyond us.

Our forefathers fought against the Greeks on Chanukah for religious freedom. We, on Chanukah, it seems, must carry on the same fight against our own.

To Ask Is No Task

For many incoming freshmen and transfer students, Stern is a new world. Its goals require commitments by each of us, and adjustment is often hard.

Shabbos and kashrus are general heads for two major demands Stern makes of us, and everyone nods in understanding of what these terms mean. But we are expected to do more than keep Shabbos and avoid non-kosher eating places. Our commitment must include washing before eating bread, making brochos, "benching," etc.

Many students, willing to comply with the rules, have never "washed" or "benched" before and they don't know how to do either.

Before the semester progresses further it is essential that students learn to ask "how and why." To answer these questions the school has religious guidance and "Big Sister" programs.

Your question doesn't have to be complex to be worthy of an answer.

Jews have been questioning since Abraham, why should we suddenly shy away from asking?

Those who know are eager to help, and those who don't, must ask.

Stern doesn't expect miracles from beginners; it does expect effort. Asking is so simple and the question so welcome.

Are Ed. Majors The Only Educators?

Be an education major, and things will be done for you. Major in anything else with the desire to teach that subject, and be prepared to graduate into a fifth year of education courses and student teaching.

We have been told that there just isn't enough time for an "other-subject" major to fulfill all the secondary education and psychology requirements as an undergraduate. This sounds reasonable. Even the Board of Education will waive student teaching requirements when granting licenses. However, using the limited-time argument to explain the non-existence of methods courses on the secondary level is arbitrary.

A major usually consists of twenty-four credits in a subject. Education majors must fulfill an additional twenty-four credit "concentration" in another subject. If the ed. majors have time for their education courses, so should the non-ed. majors have time for theirs.

We urge the Education Department and the Administration to reevaluate the adequacy of the current course-offerings in education. We hope that they will bear in mind the fact that elementary schools do not make up a complete school system. To whom will the children go when the ed. majors can no longer aid them?

The Observer

The Official Newspaper of Stern College for Women, an undergraduate division of Yeshiva University, New York City.
Printed by Diana Press

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Board Soundings

What Role Gedolim?

By Rivkah Landesman

There has been much discussion about Dr. Belkin's recent appearance at a Synagogue Council of America dinner honoring him and honoring the heads of the Conservative and Reform seminaries.

We must all be acquainted by now with the background of the controversy which still smoulders and which threatens to widen the gap between Yeshiva University and the other yeshivot in America today, and between Dr. Belkin and the heads of those institutions.

Roshel yeshiva have openly criticized Dr. Belkin's attendance at that dinner, and have tried to prevent scheduled speakers from attending a recent UOJCA convention where a resolution for withdrawal from SCA was proposed and defeated.

From the evidence it would seem clear that these roshel yeshiva are not being realistic. It would seem that they unwittingly, by their decision to demand the UOJCA's withdrawal from a body which "unites factions of Judaism," have

cut off those who need "our help" from the very source of help.

It would seem that if the UOJCA were to withdraw, the "left wing" of Judaism would have lost an important contact with the true Judaism and would drift farther away, and we would lose a voice in the area where unity would advance the cause (as in the case of Soviet Jewry.)

It would seem that their harsh criticism for Dr. Belkin was unfair and that his participation at the dinner and his speech there were proof of his perspective. It would seem that the gedolim were wrong in this instance.

I must reconcile this idea—the role of orthodoxy in bringing the left wing close to "center"—with my understanding of the "hierarchy" in our religion. What is a "gedol"? To whom do I turn when I need advice on a Jewish matter of great importance? To whom do I turn for inspiration?

Whose example do I try to follow? Don't I say a bracha upon

seeing a Talmid Chochom? Don't I stand in the presence of a gedol? Don't I ask advice from one whose opinion and wisdom I respect? Where does my allegiance end?

Where can I draw the line and say, until now I've considered him a talmid chochom and I've acted accordingly. From this point on—I will ignore his advice, I'll go to someone else whose opinion jibes with mine.

The gedol no longer agrees with me so he's no longer a gedol to me. His word is no longer important to me.

While I must be careful to keep from turning the gedol into an idol, I do still respect and try to follow his opinion on religious matters. How do I reconcile this with my own decision on the right way to approach the SCA question?

(The problem goes much further than the SCA question, but I am limiting this discussion to this example.)

Students in T.A.C. Know Meaning of Torah

"Ha'adam niphel lephi peulotav" — "(A) man is impressed by his own activities," the Baal HaMussar said. This epigrammatical advice provides the answer to the "Stern girl's" quest for religious inspiration and elevation.

The solution for her lies in seeking out the religious experience, in helping a fellow student, in preparing a Shabbat program, in decorating a bulletin board, in davening, in typing a stencil on Parshat Hashavua, in studying "Limudei Kodesh"

—Religious Studies on one's own or with a friend, in joining study groups, in serving the Jewish community, in taking part in a Chanukah sing.

Man's perspective, if he acts in a context of religious consciousness, can make the most mundane activity lofty, and it can raise the level of the already lofty.

We fool and cheat ourselves if we believe we can find fulfillment in vicarious experience.

The aim of the Torah Activities Committee is to encourage and promote as

much Torah experience as possible for every student. Torah activities (small and intentional), are not limited in terms of accomplishment or personnel. Torah activities are meant to be shared by everyone. Their success is measured in terms of individual as well as mass participation. For you to understand the meaning of Torah, you must make it your activity. You have to become involved. TAC welcomes and invites your observations, your suggestions, your criticism, your participation!

Letters To The Editor

Check The Notices

To the Editor:

I am afraid that the writer of the second editorial in the Nov. 1st issue of the Observer suffers from the same malady that afflicts a number of our students — they do not read the notices posted on the bulletin boards.

Dates of the national GRE examinations as well as of the special N.Y.C. administrations of these examinations have been posted since the first week of classes, with the notation, "See Dean Isaacs for applications." Fortunately, this malady is not an epidemic, as is evidenced by the fact that many seniors did read the notices and have been coming into my office since Oct. 10 to obtain applications and all pertinent information.

If the editorial writer had consulted the bulletin board at any time since her freshman year, she would have seen a notice headed "Vocational Guidance," which invites all students to consult with our vocational consultant, and which states specifically "Seniors and all sophomores are particularly urged to do so."

Thirdly, any intelligent senior knows that she ought to write to graduate departments about which she has heard from her

department advisor, teachers, other counsellors, alumnae and friends, to ask for catalogues. Even a cursory reading of admission requirements to a graduate school will indicate whether GRE's are required. One might expect an intelligent senior to follow this up.

Finally, every student has an advisor in her major, whom she is asked to see when planning her program for the next academic year, at which time she is counselled with respect to the courses she should take, keeping in mind both the college requirements as well as future goals. The advisor is available all year, and any student who is at all interested in graduate work or a career has ample opportunity to consult her advisor if only she will take the initiative. Guidance is an aid, not a crutch.

Elizabeth Isaacs
Dean of Students

A Worthy Tzedakah

To the Editor:

Many worthy causes call for our financial support, and one hesitates to present another. But there is one that I believe merits both attention and response.

Recently twelve New York City firemen were killed in the line of duty — the worst such disaster

in the Fire Department's history. We take the presence of these men and their services for granted and rarely consider that death is their daily companion. But every so often the unthinkable occurs. Now there are more widows and orphans and the memory of brave men.

In respect of this memory and in partial token to the survivors, a fund has been established. Americans have responded from all over the country. Perhaps our students — either individually or as a group — would wish to add something. If so, they may send contributions to Fire Commissioner Robert O. Lowry at the Municipal Building, New York, 10007.

Henry Grinberg
Department of English

Idolatry Exposed

To the Editor:

As one concerned with the spiritual welfare of Stern College students, I wish to call attention to the intrusion of what is doubtless the vestige of some idolatrous cult into the sanctity of the dining-hall.

Let me first describe the practice and then attempt an analysis. As the student stands ready to pay for her meal a bell rings in

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Letters To The Editor

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a black box affixed to the wall directly opposite the cash register. This is apparently a signal to the cult-priestess, who proceeds to stretch a black wire from the box to her ear.

This wire is generally held two inches from the student's neck, and of course totally blocks the path from the cash-register area to the dining area.

The student then gracefully executes a partial proknesis, thereby apparently satisfying the cult requirement, for this simple (yet alas! spiritually perverse) act releases her to the company of her comrades.

Should a student attempt to run this gauntlet, without proffering the required obeisance, she is decapitated by the sinister black wire.

Here, shorn of all romanticism and poeise, stands a relic of a primitive, barbarous day!

Yet we do not seek merely to condemn. We must also strive to understand. What is the nature of the cult described above? A number of possibilities suggest themselves:

1. The cultic act may be part of the general service of the god of the cash-register, Mammon.

2. We may have here a worshipful gesture to the community, an indication that the student finds all virtue and beauty inhering in the student body politic: *vox populi, vox Dei*.

3. We may be harboring a variation of the cult of Molech. The bell rung at the beginning of the service is of course but a pale vestige of the "noise of Drums and Timbrels loud" with which this deity was once worshipped.

The giveaway here, of course, is that in this cult parents sacri-

ficed their children. Typologically, passing beneath a wire or suffering death is the equivalent of passing between two furnaces, which the ancient Molech was worshipped.

4. We may be assisting at the birth of the "religion of the future." Perhaps the simplest answer is the best — it is the black box itself that is the object of worship.

This, of course, is of purely theoretical value. It is incumbent upon us to eradicate this foul blight. Yet I realize that one cannot kill ideas, and that we must fight for the souls of men, not for their bodies.

Hence it will simply not do to destroy the box; we would only create a martyr to this old-new faith. Furthermore, the black box may serve a useful natural function and should not be destroyed because men in their ignorance have mistaken it for a deity.

Does God destroy the sun and the moon because they are worshipped by pagans?

May I suggest that we destroy the essence of the cult, rather than its external manifestation. Let the black box be shifted to the left of the cash-register, where is another wall suitable for that purpose. The box could continue to peel, and its black wire might be stretched to the priestess' ear. But since no students pass on the left of the cash-register, both box and bell would cease to exert their fatal influence. They would be mementos to a by-gone age.

Students could point to them and utter the prescribed blessing: Blessed is He who has extirpated idolatry from our land. (Rabbi) Gerald J. Blidstein
Religious Studies Dept.

I Deserve Credit

To the Editor:

At Dr. Vogel's suggestion, I am writing this letter to the *Observer* to relate a series of incidents and to ask the student body if these are the activities of a true University.

Last June 1986 I inquired about taking an "Upan Course" given by the Jewish Education Committee at the Ferkau Graduate School of Education. I wanted to take this course to fulfill a 3-credit requirement in Hebrew. At that time Dr. Vogel told me that this would fulfill my requirement and that I would receive three credits for the course.

I registered for this 6-week course which runs 3 hours a day, 5 days a week (a total of 90 hours). I was placed according to my ability and found that the graduate school only allotted 2 undergraduate credits for that level. I went to see Dr. Schiff and Dr. Vogel to have this clarified before I began classes.

Dr. Schiff, who is the dean of the Jewish Studies department at the Graduate School, said that to his knowledge more credits have been given for this course in Yeshiva and other Universities (some have given 6 or more credits). He had no objections to my receiving more credits and in fact stated that personally he felt that it was certainly worth more than 2 undergraduate credits. The Graduate School uses this course to remove an entrance requirement and therefore does not allot more credits. I went to see Dr. Vogel about the credit value and he signed my summer school permission sheet which stated I would receive three credits for this course.

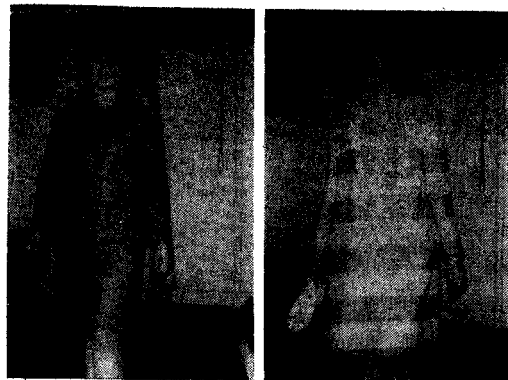
I was informed 6 months later that I would receive 2 credits for the course. The excuse was that the University regulation said I can only receive 2 credits.

My feeling is that, with all due respect to Dr. Vogel, that he is the Dean of Stern College. I am a student of that college and therefore depend upon him to know University regulations and explain them to me. I feel that I signed a contract with the University represented by Dr. Vogel who to my knowledge does have authority to sign such a paper. To the Administration, I ask, am I wrong to believe that the DEAN of my college has authority to authorize taking a course for credit? If the Dean does not know University regulations, who is to know it?

How many more students in this "University" have had their credit value changed after a course was taken and thereby lost credit? How many have made arrangements with some official of the University only to find that the other half of the contract was not fulfilled?

Yes, I am an individual case, but how many more individual cases are there and: Attention Freshman and Sophomores—How many more cases will there be?

Sharon E. Manevitz, '87
(Continued on page 4)



TOGS-A-LA-MOD was the theme of the Junior Class fashion show on Dec. 4. The scene was Koch Auditorium. Mara Davis and Carole Levine, two of the models at the Sunday afternoon affair, are shown here. The show was co-sponsored by the class of '88 and the Alumni Association.

Sperling Speaks on Tzeneut; Guidelines Here are Lax

By ROCHEL SPERLING

When one accepts membership in any social institution, one does so with the knowledge that he or she will be required to follow certain policies and regulations established by the society. If one doesn't wish to follow these rules, one simply withdraws one's membership.



In most areas of life we have at Stern College a sufficient (and in some areas an overabundant) number of rules and regulations. The policies regarding the observance of Kashruth and Shabbat are clearly stated upon entering Stern, and our handbook aptly lists the numerous rules pertaining to dorm and academic life.

However, there is one area of life, which is, or should be, an important element concerning every student at Stern about which we find no set policy at our college.

This area of life is that of tzeneut — which I will consider at this time to refer to the proper conduct and dress befitting us as Daughters of Israel.

During these past few weeks the need for such as clearcut policy in this field has become even clearer.

Recently, the problems concerning proper dress for a girl attending Stern College were re-discussed. Should a girl be allowed to wear shorts, bermudas, or pants in the dorm lobby and lounge? And what is our policy concerning sleeveless blouses and sun-back dresses in the school building?

Should a girl be allowed to wear sleeveless all the time, just in secular-studies classes, or not at all? After all, there are teachers who personally object to sleeveless, but, on the other hand, we don't want to become too "fanatical," lest we discourage those girls who have just recently discovered the beauty of Judaism.

This matter concerning dress re-appeared just a couple of weeks ago when one of the classes was discussing their plans for a fashion show. Should they model pants suits or sleeveless dresses?

The school has no policy against this type of attire, but yet do we wish to promote the buying of slacks or sleeveless?

In a slightly different vein, there has arisen the problem of mar-

ried women wearing hats in the building. There are many girls in this category who do not usually cover their heads, but who do want to know the policy of our school on this matter, and act accordingly, especially if the rabbis prefer that they do wear hats.

Alas, there is no policy and it is virtually impossible to receive a clearcut answer in this matter.

I think it is obvious that in this realm of tzeneut, we at Stern find ourselves in a very ambiguous position and in a state of anomaly. We cannot remain this way. And it is not that we have sat with our hands folded waiting for our policy to fall from heaven.

In past year we have practically pleaded for an official policy on which to base our decisions but all we have received are wishy-

(Continued on page 6)

Bathrooms, Elevators and Freud

By BRENDA SIEGEL

Although most students were not aware of this historic event, an emergency faculty meeting was recently held. The purpose of this meeting was to discuss new methods of instruction, teacher-student relationships, and faculty policy.

Usually students are not allowed to attend these gala events (for fear of disillusionment); however, disguised as Cynthia Katz, mild-mannered "Commentator" reporter, I managed to slip into the meeting.

Called for 5:30, the meeting started promptly at 6:15. Since several members of the higher echelon noticed that most of the faculty members don't seem to know the others, each was asked to introduce the one sitting on his left.

This exercise proved to be a total failure, and was abandoned when one of the psychology instructors introduced Miss Isaac as Dean Isaacs and a history professor introduced Professor Jung as Dr. Belkin.

The first topic discussed was that of better methods of instructions and improvement of student-teacher relationships. Discussion lasted from 6:30 to 6:32.

Next came a lively debate on the lavatory situation. Several of the male faculty members noticed that the female staff has been given a key for the private lavatory located on the second floor.

Our faculty men have naturally wanted to become key holders for quite a long time and have submitted a petition asking for a lock to be installed on their lavatories and keys to be distributed. Meanwhile students are still running to the fifth floor.

Following the debate came a special report on techniques for cutting into line in the cafeteria and elbowing into crowded elevators. Several of the new teachers were observed to be taking notes on these methods, and all promised to improve their skills before the next meeting.

A panel of experts also explained how it is possible for any teacher to take out a reserve book, or any other book for that matter, and not return it for extended periods of time.

Following the panel's reports came a request from the administration for volunteers for chaperons at a future Hagiga. Following the request came a demand, and after that a threat. For some mysterious reason, everyone just seems to be busy next March 19th.

First prize for the best excuse goes to one particular teacher who will be attending a "Bris." Since the administration felt that perhaps a teacher who really wanted to go might be embarrassed and reluctant to publicly announce this desire, a list was passed around for volunteers to secretly sign.

I am pleased to report that chaperons for the Purim Hagiga will be Micky Mouse, Sigmund Freud, Lyndon Johnson, Ringo Starr, the Three Stooges, and R. U. Kidding. This will undoubtedly be an improvement over past participants.

During the time allotted to new business a proposal for the formation of an official policy on Vietnam was made. In keeping with official policy of having no official policies, the idea was rejected.

Due to a lack of time nothing else was discussed at this meeting. The meeting lasted 2 hours and 17 minutes, during which time 112 cups of coffee, 21 sandwiches, 2 apples, and 1 Drake's Cake were consumed.

Also, only one obscene button was noticed.

One French teacher arrived after 6:45 and eight others sneaked out before the meeting was over. Only two became physically ill; one when the cafeteria was mentioned, and another at the word HAGIGA.

It was also observed that 15 teachers signed in for themselves and for at least one other instructor. The meeting was adjourned at 8:32 amidst great sighs of relief, and stifled yawns.

All material to be run off on the student council Xerox machine must be submitted to Suzi Schustek (SD) at least three days prior to the date they are needed.

Beit Olot Letter...



One of two Beit Olot brides awaits beginning of "Chupa" and new life

(Continued from page 1)

advice as they are capable of giving. It is heartening to watch all these girls work so close together with and for each other.

During the past two months, two of our girls left our home to start life anew as young Jewish wives. Being in the place of parents, we try our utmost to offer our moral support and whatever financial support we are capable of offering to these couples, their wedding, and their future lives.

Both of these girls were fortunate to marry young Talmudic scholars who will continue their studies after the wedding. One of the bride-grooms will study in the Talmudical College of the Chief Rabbi of Israel, Rabbi Utermann.

We have enclosed some photos of various moments of joy seen at the wedding, including the participation of the Chief Rabbi, himself.

Only with friends, like yourself, are we able to admit the unfortunate girls in need of our home and keep them until they are able to continue a life as a true Jewish woman of Israel like the two previous brides of Beit Olot.

As we at the home will light our Chanukah menorah this month, we will be thinking of our wonderful friends at Stern College, who to us are our present day Maccabees. We want to wish each and every one of you a happy and "freilich" Chanukah...

Sincerely yours,

Rabbi S. Biderman
Beit Olot

Book Review: New Hebrew Anthology Unparaphrasable

Review: the Modern Hebrew Poem Itself, edited by Stanley Burnshaw, T. Carmi, and Ezra Spicandler

By PENIAH KRUMBEIN

The Modern Hebrew Poem Itself is more than just an anthology of modern Hebrew poetry. Its editors, Stanley Burnshaw, T. Carmi, and Ezra Spicandler have taken specimens of modern Hebrew poetry and have arranged them, according to author, into one of three chronological periods: The European Period (1880-1924). The Palestinian Period (1920-1947). The Israeli Period (1948-).

Each author chosen is represented by from one to six of his poems which are not only translated, but also transliterated and explicated. The purpose of this is to enable the reader to "see what the poem is saying and how, though the poem itself is an unparaphrasable totality."

In keeping with their goals the editors have included explications which incorporate most of the facets of the poems. They discuss theme, allusions, rhyme scheme and rhythm, and poetic techniques.

The explications are not by means of footnotes, but are interwoven with the translation of the poem, and are preceded by the text of the poem in Hebrew with its transliteration.

This format makes the explication much more effective than it would be were it in a "body by itself." Thus, it is very pleasant to read and is enlightening even to the lay reader who is familiar with Hebrew.

However, the editor, and the various authors of the explications treat each of the poems as a unique experience. Each of the poets and of the translators does not attempt to show the reader an insight into the personality of the poet, or into events of his life which may have led to a particular poem, or a particular type of poem.

The editors do not provide any index to the poems, or to the

connect the authors represented into a unified stream of modern Hebrew poetry. Thus the book becomes one not about "the modern Hebrew poem itself," but one about "some modern Hebrew poem themselves."

The gap of information is partially but not adequately filled by Mr. Spicandler's "Outline History of Modern Hebrew Poetry" at the end of the book. The material here is too superficial and in the wrong place.

It has little value when read as a body without the benefit of the text of the poetry as a concrete example.

I do not mean to undermine the value of this book. What it does do is done well. It enables the non-Hebrew reader to enjoy a Hebrew poem as an entity in itself. However, Messrs. Burnshaw, Carmi, and Spicandler did not do all that could, and should, have been done with their material.

By SUSAN GOLDBERGER

With the introduction this year of a new and highly stimulating seminar on the underdeveloped nations, Stern has added to its faculty a refreshing and exciting personality, Mrs. Ritner.

Sporting a British accent, Mrs. Ritner was born and raised thirty miles outside of Johannesburg in the Union of South Africa.

As the representative of South Africa, she participated in the Herald Tribune Forum, an annual program whereby thirty foreign high school students are brought to visit the United States.

During her four months stay, she was placed with families in three different communities. At this time

she was offered a scholarship to Barnard, and she came again to the United States in 1957 to begin college, firmly intending to return home after concluding her studies.

However, she explains that "the inevitable happened just as my mother said it would," and in her senior year she met and married an American.

Thus she remained in the United States, and went on to graduate work at Columbia. In addition to her course at Stern, she now teaches introductory political science at Pratt Institute.

She is presently writing a dissertation on "The Dutch Reform Church and Race Relations," in connection with which, she visited

South Africa this summer.

When asked about her impressions of Stern College, Mrs. Ritner commented that despite her brief experience here, she is very impressed with those students with whom she has come into contact. Mrs. Ritner may be assured that all of her students are equally enthusiastic about her and look forward to sharing with her a challenging but very rewarding intellectual experience.

The entire staff of THE OBSERVER extends a hearty Mazel Tov to Steve Bailey, editor-in-chief of THE COMMENTATOR and Sheila Stein '67 upon their recent engagement.

Letters To The Editor

Fatherly Advice

The following letter was received by Dr. Meir Havazelet, who suggested that the Observer print it.

The following reasons impelled me to enroll my daughters at Stern College instead of at a secular college:

1. The huge investment of time, effort and money in giving a child religious training at a Yeshiva Ketnah and Yeshiva High School comes to fruition only if these studies are continued on the college level. Only then is the students generally mature enough to properly evaluate and fully appreciate her Torah training. Only then does her resentment at the double program (in contradistinction to some of her friends in public schools who have so much more time to play and loaf) turn into a feeling approaching delight for having been introduced to the sweetness of living by the Torah.

2. At Stern, she will have only Jewish friends. Though some are not observant, none are anti-religious. Their non-observance stems from lack of knowledge. The fact that they are groping for the Torah life heightens its value to those children who are fortunate enough to have had intensive religious training in Yeshivos. In secular colleges our daughters meet, become friendly with and are influenced, by Jewish girls from completely non-observant homes. The effect on a young impressionable child can be devastating.

3. The teaching staff at Stern College consists of Rabbis and others who love and observe the Torah life. They are a wonderfully positive influence. In secular colleges, some of the teachers are atheists, others rather lax in morals and ethics. The effect on our children? Again devastating.

4. T.I. is a very good school

with an exceptionally fine teaching staff. However, many children drop out because it is just too difficult. The traveling at night is a burden, especially on cold winter nights. Even if they continue, they spend most of the day and many evenings in a non-Jewish and sometimes anti-Jewish atmosphere.

The Lubavitcher Rebbe, shlitah, has compared this constant shuttling from a secular college to a Yeshiva, to a constant change from a hot to a cold bath. Just as the latter constitutes a shock treatment to the body, even so does the former constitute a shock treatment to the neshamah.

Of course when the child is adamantly opposed to Stern and insists on a secular college, the parents are helpless. But the tragic truth is that parents — and some Yeshiva High School's teachers — urge children to matriculate at secular colleges and T.I. They are misguided, in my humble opinion.

We parents should thank G-d if our children can be persuaded to go to Stern... and make every possible sacrifice to see them through this crowning achievement in their religious development.

Zalman Aryeh Hilsenrad

Surprise!

To the Editor:
On November 20, the dorm students experienced something quite

rare — boys on various floors of the dorm. No, they did not come flying through the windows or hold up the security guard, but were evidently stray visitors for an unannounced Stern tour.

I realize that yesterday was Open House at Stern College, and the dorm is an integral part of college life, yet, was it necessary to have visitors roaming through the halls inspecting various rooms? Why weren't we told of this previous to the actual visitation?

The majority of the dormers were studying for mid-terms and the noise was most disturbing. Although these interested visitors were accompanied by house mothers, they intruded by walking through the study halls. Also, as we are not accustomed to male visitors, we were not appropriately dressed. It is quite a surprise if not a shock to watch the elevator doors open and have a group of both male and female sightseers stare as you stand in robe and curlers.

I feel that this was unfair of both the house mothers and the administration of Stern College. I hope that in the future notices will be posted regarding any such events.

Joan Gail Schechter '70

Rubaiyat

To the Editor:
I've just finished reading the delightful account of your week-
(Continued on page 6)

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Stern Grad Prepares for Medicine

People with only a passing acquaintance with our school tend to speak of the "typical Stern girl." Many claim that we give the outside world cause to classify all of us under one general heading—marriage-minded, uninspired, unintellectual, uninformed, future leaders of the American Jewish community. With this article we inaugurate a series which will illuminate the positive side of Stern, the side we are proud of and hope to develop. Through interviews with former students—some critical, some grateful—we have formulated a series which will prove that our graduates are interested in things beyond the next CRT. They are not permanently tied to their children's diaper-pails; they have interests and often careers.

The following is the first in a series of interviews prepared for this purpose.

Forty per cent of the students of the student body at Stern College in Fran Lipman's opinion, typifies

the Stern image; she is not a "typical Stern girl."

Fran Lipman was graduated from Stern College in 1963 and is a fourth-year medical student at George Washington University. Her specialty is physical medicine, which includes the diagnosis and evaluation of physical and mental disorders as well as therapy rehabilitation.

In a quiet manner, Fran Lipman rebelled verbally to this interviewer in discussing her college life. She was not happy at Stern; she resented the "marriage-mindedness" of the dominating student body.

Meyer, Pollack and Sperling Aim For Academic Honors

(Continued from page 1)

paper on religion and influences of alcoholism. But it was after a walk through the Bowers that I became really interested in it."

Rochel explained that she feels that the problem is more social than it is physiological.

"For example," she continued, "Jews drink more than the Irish but the Irish have more alcoholics."

Rochel would like to do research in alcoholism either at Yale

She feels that a co-educational academic situation is a necessity for a shy person like herself. It was medical school which forced her to develop socially whereas Stern had not provided her with this opportunity.

On the other hand, Fran firmly maintained that she was well prepared for medical school and that, contrary to popular gripes, "It is possible to study." Her crowd at Stern was a serious group whose activities revolved around their scholastic pursuits.

When asked to evaluate Stern (Continued on page 6)

hard to convey the feelings of one to the other."

Rochel graduated Calvin Coolidge High in Washington, D.C. and also attended Midresha Hebrew High.

Last year, Rochel was the recipient of the Aishel Award, given to a student with a cumulative 3.4 average and a certain amount of extra-curricular activity points. This is the first such award since 1963.

Besides regular interests in piano and sports, Rochel "loves" to drive a car.

"Anytime," she said with her eyes lighting up, "I love to drive even to the store, but my favorite route is between N.Y. and Washington."

Parenthetically Speaking

CHAMPAIGN-URBANA, Ill. (CPS) — Student-administrative relations at the University of Illinois took a great leap sideways when the administration promised to consult students before selecting a new dean, and then chose a man whose name was never presented for consideration.

Students have been moving to take part in more administrative-faculty decisions since last year when they were admitted to academic policy councils. They have been working with the administration in formulating social rules for thirty years.

When the Dean of Students position became open last term, University President David Henry resisted student pressures for participation in the faculty Search Committee for a replacement.

President Henry compromised with Robert Byman, the Student Senate president at that time. According to Byman, President Henry promised to consult with him if the Student Senate did not push for representation on the Search Committee. Byman was to offer his suggestions to the Committee after seeing the list of candidates.

The Student Senate leader ended up seeing what he thought were only names of preliminary choices. The man subsequently chosen was not included, he said. President Henry contended Byman saw the final list.

As a result, Byman introduced a bill in the Student Senate last week to censure the President and the Search Committee for "breach of confidence." After Senate debate, he moved to recommit the bill for further study.

The faculty termed the actions of the Student Senate "immature," according to an editor of the University newspaper. Students obviously do not understand how these selection committees work, members of the faculty commented and therefore they should not participate in choosing administrators.

Rings & Things

Engaged:

Elaine Vitcosky '67 to Alfred Rhindel
Tobi Blotz '67 to Leon Cowen
Lyann Smulevitz '67 to Avrom Garfinkel
Miriam Tennenbaum '66—Arthur Olshin

Married:

Florence Solomon '64—Ralph Davidson
Rachel Solomon '68—Avram Witty
Rachel Viteick '67—Ronnie Gray
Gloria Wiederker '67—Marvin Pollack

Births:

Marian Stern Golder '65—A. Girt
Naomi Haymon Landeman '64—A. Boy
Shelley Fink Presby '63—A. Girt
Shana Friedman Spalter '65—A. Girt

Radowsky—Synthesis

(Continued on page 1)

duality applied to an actual life situation.

In answer to my first question, which was probably a direct demand for a comment on Yeshiva University as a vehicle for synthesis, Dr. Radkowsky removed himself from the Y.U. community by stating that his remarks are those of an outsider forming opinions through such media as printed matter.

From this perspective the Hashkafa, the religious outlook of Yeshiva, appears "inferior." Mrs. Radkowsky, too, wondered whether Yeshiva was "sufficiently Orthodox."

Moving to the realm of synthesis as a personal ideal, Dr. Radkowsky applied the synogistic effect in which, he explained, one body complements the other. The subtle logic necessary for the study of Talmud corresponds to the thought processes employed in discovering natural phenomena.

The technicalities of private and public property in the Talmudic discussion of the Eruv, for example.

(Continued on page 6, col. 4)

Dr. Dan Vogel, dean of Yeshiva University's Stern College for Women and professor of English at the University, spoke on the "Contemporary Jewish Novelists' view of the American Jew" on Sunday, December 18, 8:30 p.m. at the Greater Northeast Jewish Congregation, Verree Road above Welsh Avenue, Philadelphia.

Alcoholic Research Dept., now transferred to Rutgers, or at N.Y.U. Rochel has held the top two positions in the school: last year as Editor-in-Chief of the Observer, and this year as President of Student Council.

Involved deeply in school politics, she claims that she "hates" it, but stressed the interesting sociological view she can get of the hierarchy within Stern College.

"I think I can see both sides clearly," she emphasized, "but it's

Our Girl Abroad—Student Life At Hebrew U Offers Study And Strike

By ESTHER LEVINE

CLASSES have finally started at the Hebrew University. Myriads of students miraculously appeared on Sunday, October 30, to begin filling lecture halls, crowding lunch lines, and taking up every available seat in the library. Israelis have also moved into the dormitories and changed their atmosphere.

Before all the Americans were in one building, affectionately referred to as "Little America," but now they are dispersed among Hebrew speaking neighbors.

In other words, a year at an essentially foreign, European-style school has begun much to the surprise of many American students who secretly cherished the illusion that a year at the Hebrew University was the same as a comparable year at home.

The only difference being that one school was located on the outskirts of Jerusalem and the other in the United States of America.

What exactly differentiates the Hebrew University from an American school or more specifically

from our familiar, beloved "oldest and largest" institution? The most obvious distinction is, of course, the location.

Stern College, having the fortunate opportunity of being situated in the middle of New York City, hasn't the need to provide a wide variety of entertainment or cultural activities for its students.

Meanwhile, at the university, the students union and the various college faculties continuously sponsor lectures, specially-priced films for students, symposiums, and concerts. The large number of students (about 10,000) also, play a role in forming the character of (Continued on page 6)

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Students' Initiative Means Basketball Team at SCW

Last year Phyllis Curchack started thinking of forming a basketball team as there was no real physical education program in school. Facilities were checked during the summer and names of possible school gyms were obtained from the Board of Education.

When school started this semester, Phyllis, Debbie Steinberg, and Susan Osakow went to investigate the various gyms. Much time was devoted by these girls finding an appropriate place. Finally, after visiting many gyms, Phyllis and Debbie found the perfect solution to their problem.

\$3 per girl. This entitles each girl to membership in the Community Center and the use of any other facility there.

In addition, Billy Marin, an employee of the center volunteered to coach the girls and organize a team. He is presently attempting to arrange games with other schools.

We hope to play our first game sometime after the Chanukah Vacation. We also hope to have intramural games between the classes. Thus far, many girls have displayed an active interest.

Rephuah Shelemah to Yanina Lichtman '87.

JULIA RICHMOND COMMUNITY CENTER offered the girls the opportunity to use a court once a week from Oct. until May for just

Sperling...

(Continued from page 3)
washy answers.

This situation cannot continue. Our student body is growing every year and with this growth comes additional problems and additional questions.

More than once a girl has asked me what is Yeshiva University's policy and please ask your Religious Studies teachers, who, in many cases, refuse to "paskan" mat-

ters dealing with tzenut, for they are too controversial.

And in many instances the matter is left at that with the girl forced to make her own decision based on her limited knowledge.

Our plight is an unfortunate and serious one. It is my belief that circumstances warrant some type of definite commitment on the part of our religious leaders in the very near future.

Condolences

Elitel Goldscheider, on the loss of her father. May she be comforted among the mourners of Zion and Jerusalem.

Letters...

(Continued from page 4)
end in Philadelphia for the A.C.P. convention. I was especially interested in the loaf of bread and jug of wine that you bought for Shabbos. If you could have found a store that sold a Thou, your Shabbos meal would have consisted of "a loaf of bread, a jug of wine and thou..." Who says that the Observer isn't a literary-minded newspaper?

Name Withheld

Observations

To the Editor:

The Observer should transmit to Stern College students the feeling of "richness" spirituality.

The "Commentator" runs a series of articles about a law or a vital issue pertaining to religious Jewish life, written by their school rabbis. We should have this too.

We could also have a column in each issue presenting an important Din that we should know and observe and an explanation telling us why this Din is so important.

Agadot, stories, about our Rabbim might serve as interesting articles. In each issue a short history of a Rav could precede the Agadot written about him. Since most of us know nothing about or even who the Gedolim Hador are, it would be enlightening to have an article giving us some information about them.

There is so much we do not know and we should know. And there is so much we should know with the help of the Observer and the articles of OUR OWN school rabbis.

Miriam Josovitz

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Are You A BORE—A Oujui?

By FAUSGATE BUTLER

Take a census and you'll probably find that most Sterners' include the bit about "learning religion" in their rationale for attending SCW.

Lately, however, the Aware have discovered that our 34th Street dorm harbors girls of two religions: the Jews and the ujui. Most dormers come to SCW marked in red "Jewish—Handle with care"—some because of intellectual and/or emotional commitment; some because they couldn't find anything better to be.

Stern has found the answer for the latter category of arrivals: become a Oujui or join the BORED

(Board Organization for Religious Entertainment and Direction.)

The process of conversion begins with interest—let your D-level friends know you want to join.

If you've been lucky enough to find a real live Oujui on the first try, from there on in, the going's easy. But if you receive a slip from a religious counselor demanding an immediate conference, you know the girl you spoke to is an informer.

Keep the appointment—its too dangerous to skip it. If you're still determined to become a BORED, you must watch your step. Sever yourself from all possible BORED contact for three days. That serves

to deceive Big Brother, who is surely watching.

On the fourth day, sign in at the dorm early. Go to sleep and set your alarm for 2:00 A.M. When you get up—assess your appearance, and correct it until you've achieved a distraught, unkempt silhouette.

Take to the steps; stop at each floor; look for a cluster of girls lying on the floor as if dead. Such an assemblage is probably one of the three levels of BORED classes in session at Y-MED (Yeshiva of the Woman of En-Dor.)

The E group offers Elementary courses—The Board and its Purpose, a required course in Fundamentals; Interpreting Board Solutions; for the reverent beginner; and Board and Consistency, for skeptics.

One learns that to use the board requires concentration and an easily mastered technique. Two people place their fingers lightly on the "message indicator," and one asks a question.

The indicator moves and spells out the answer from a assortment of letters and numbers printed on the board. Those in the E group may only pose questions concerning either the past or other absolute facts.

After sufficient maturation on the E level, one progresses to the G group—at this point, you're a GONNER—and learns how to predict the future. There are courses in everything from Advanced Interpretation to A Freudian Approach to Board Solutions.

Your education progresses and you realize that the Board and Fate are partners and control all. You are now a full fledged BORED, a real live Oujui.

You probably look like you did the night of your induction—distraught and unkempt. But you have changed in one basic way: before, when you were Jewish, you worried that you would not succeed.

Now that your a BORE, after so many hours of wasted time, you'll never make it anyway.

Our Girl Abroad...

(Continued from page 5)

Excitement has already rocked the campus. A demonstration of university students from all corners of the land has caused suspension of classes at the university. For the Americans, it was like closing down department stores two weeks before Christmas.

Because they are new, they are the most chronic experimenters. Strikes, however, are quite popular in Israel this week. It seems that groceries closed to protest the government raising of price ceilings. The news of this strike was gleefully announced on Arab radio along with the news that public rallies were being held all over Arab nations to educate the masses on the Balfour Declaration.

This points to the main difference between this school and Stern, namely the lack of severity. Here there is no structure to fit into or revolt against as one's pleasure dictates.

One has to build his own world and discover his own routine. Plus there is always the ominous, threatening presence of groups of people across the border who hate you, continuously slander and malign you on their radio.

The university is a student community which no matter how culturally diversified, it is still highly artificial.

Even Bohemia has its "Jewish problem", as can be seen from a recent advertisement in the "East Village Other", a weekly newspaper of the new Bohemia that has arisen in the area once known as the lower East Side.

The advert, in the "wanted" section of the paper's classified adverts reads: Jewish Chick to share floor-through apartment with Jewish cat, 27.... No Core or Snick sympathizes. Zionists welcome. "The advert gives the name of the "cat"—roughly translatable as a hip young man—and his phone number.

Should every Jew accept the Torah and Mada formula? Dr. Radkowsky found this question "hard to prove quantitatively" for the motivation factor makes it an intensely subjective concern. "It is

ple, is a direct utilization of the principles of geometry.

It is difficult, Dr. Radkowsky continued, to successfully combine the secular and exclusively Jewish elements towards a happy and productive life. The Jew must exercise "constant faith and exceptional effort." The average person, he feels, fulfills the minimal requirements of living and is not "particularly happy."

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